

THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, JUNE 18, 1903.

VOL. V, NO. 25.

Protracted meeting closed yesterday evening with 17 accessions—3 for baptism.

Collins.

Our baby was among the number baptized. Ten children, and all members of Baptist Churches! Bless the Lord O my soul, and forget not all His benefits. Bro. W. S. Culpepper, of Gloster, did the preaching—and did it well.

T. D. B.

Pastor Trotter of Hattiesburg announced last week that their contribution to State Missions would be

\$300!

"not less than \$300"! Now this is good news; but where is the pastor who will announce that his church will raise "at least" \$500 for State Missions? So far, Hattiesburg stands at the head of the column.

This great school founded by Thomas Jefferson, and where Stonewall Jackson taught, and R. E. Lee was president, is now trying to

University of Virginia.

secure the Hon. Grover Cleveland as its president.

It is thought by the alumni of this once famous institution that if Mr. Cleveland can be secured, the school will forge to the front again as one of the leading educational institutions of the land. An effort is also on foot to secure "Monticello" as a place of residence for the president of the University, in case the ex-president of the United States accepts. No doubt, if Mr. Cleveland could be induced to take hold of it, it would forge to the front again. But the "sage of Princeton" is too old now to take upon him so arduous a task as that of running a great University. Then they need an educator and not a politician at its head.

The American Baptist Publication Society, with headquarters at Philadelphia, has found it necessary to

A Change of Policy.

change its policy with regard to its branch houses.

"Instead of maintaining general scores as heretofore, at expensive rents and with a large force of salaried employees, the Board has determined to place those branches which have been a burden upon the Society in modest quarters, to restrict their stock mainly to the Society's publications, religious books, and church and Sunday School supplies, and largely to diminish the force of employees."

One reason assigned for the above retrenchment in its operations is that many Baptist people are not loyal to Baptist enterprises, and under the idea of being liberal and broad they patronize undenominational publishing houses. It is indeed

sad that Baptists will act so foolishly. But may we not hope that the "Lord will preserve the simple?"

For years things have not gone well in Servia. The royal palace has been turned into a Seraglio where "unblushing strumpetry" outraged every town of decency

In Servia.

and that continually. On the 11th, at 2 o'clock, in the darkness that precedes the dawn, leaders of the Servian army, in revolt against the high crimes and misdemeanors of the king and queen, entered the royal palace and shot to death King Alexander, Queen Draga, her two brothers and the members of their court, and set up a new king, in their stead. It was an awful crime, deliberately planned and quickly executed. But, if it will have a good, moral influence on the rulers of the petty States of Europe "where libidinosity and promiscuity are common in hall and harems and where erotomania is looked upon as a royal eccentricity and the seraglio and earthly paradise," it will prove a great blessing to the world.

"The man of correct moral life possesses many outward attractions. He is the true Christian. He may be, in many respects, very like, and yet not a Christian."

Short.

Ex Gov. William Claflin lost, some years ago, a son, Willie, his namesake. It was almost an overwhelming grief. Time passed, and a marble bust of Willie was procured and placed in the parlor. The pastor, calling, was invited to see the bust and pass judgment on its value as a "likeness." Instantly, as he viewed it, the pastor exclaimed, "Excellent; how much like Willie!" "Yes," said Mrs. Claflin, as tears coursed down her face. "Yes, it is painfully like Willie, but it is not Willie!"

There are men in all our communities. They are "painfully like" Christians, but are not Christians. "One thing thou lackest." They have never made the complete self-render which the gospel requires. The marble bust lacked "life!" So does the moralist."

"Liquor Problem Week at Cautauqua will attract much attention and bring together a large number of people interested in the cause of temperance. Among those who are to take part

Liquor Problem Week.

are Professor Irving P. Bishop of Buffalo, who will discuss the "Physiological Effects of Alcohol," Professor Frederick Starr, who will speak on the "Use of Stimulants among Savage Peoples," Mr. Raymond Robins of the Municipal Lodging House,

Chicago, an expert on the "Relation of the Saloon to Vagrancy and Crime," and a number of others who will discuss such topics as the "Legislative Aspect of the Liquor Problem," the Relation of the Saloon to the Family," etc. Addresses will also be given by well known temperance workers, among whom may be mentioned Mr. John G. Wooley, Mrs. Lillian M. Stevens, President of the W. C. T. U., Rev. E. C. Denwiddie, Superintendent of the Anti Saloon League, and Chief Secretary Edward J. Higgins of the Salvation Army. There will also be conferences and opportunities for a thorough discussion.

The Chicago Tribune has been looking into the religious views and affiliations of the different Governors of the States and tabulates them as follows:

The Governors.

Methodists—Richard Yates (R.), Illinois; Winfield T. Durbin (R.), Indiana; John D. Bates (R.), Massachusetts; Aaron T. Bliss (R.), Michigan; Alex. M. Dockery (D.), Missouri; John H. Mickey (R.), Nebraska; Franklin Murphy (R.), New Jersey; Joseph D. Sayers (D.), Texas.

Presbyterians—John T. Morrison (R.), Idaho; J. C. W. Beckham (D.), Kentucky; John Walter Smith (D.), Maryland; Benj. B. Odell, Jr. (R.), New York; George K. Nash (R.), Ohio; Charles N. Herreid (R.), South Dakota; Albert B. White (R.), West Virginia.

Baptists—Jeff Davis (D.), Arkansas; W. S. Jennings (D.), Florida; J. M. Terrell (D.), Georgia; W. W. Heard (D.), Louisiana; A. H. Longino (D.), Mississippi; Charles B. Aycock (D.), North Carolina.

Episcopalians—James H. Peabody (R.), Colorado; S. W. Pennypacker (R.), Pennsylvania; D. C. Heyward (D.), South Carolina; Henry G. McBride (R.), Washington.

Universalist—John F. Hill (R.), Maine. Unitarians—Robert M. La Follette (R.), Wisconsin; L. F. Garvin (D.), Rhode Island.

Quaker—John Hunn (R.), Delaware.

Mormon—Heber M. Wells (R.), Utah.

Non-Church Members—William D. Jelks (D.), Alabama; George C. Pardee (R.), California; Abiram Chamberlain (R.), Connecticut; A. B. Cummins (R.), Iowa; W. J. Bailey (R.), Kansas; Samuel R. Van Sant (R.), Minnesota; Joseph K. Toole (D.), Montana; Nathum J. Baeholder (R.), New Hampshire; Frank White (R.), North Dakota; John Sparks (D.), Nevada; G. E. Chamberlain (D.), Oregon; James B. Frazier (D.), Tennessee.

This is a good showing for the States. But one can't help wondering what is the matter with the Catholics, who are wont to claim that they are the whole thing!

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Arguments for the Being of God.

II.

There may be persuasion of the existence of God apart from the knowledge of God.

A great many believe that there is a God, who do not worship him. That is to say, many have an intellectual conviction that there is a God, and yet have not surrendered their lives to him. Some men who make no pretense to being Christians would regard themselves as great losers, if their persuasion of God's existence should vanish. They prefer to keep this persuasion as a starting point in their religious career, when they are to start on such a career. The psychology of this is interesting.

Others believe that the persuasion of God's existence is a victory of great merit. Many a man secretly believes that his unwillingness to allow that there is no God, is to be regarded as religion. It does cost some men quite a struggle to believe in God; especially when they consciously sin against him year after year. But where is the religion in this? "Thou believest that God is one; thou dost well; the devils also believe and shudder." There may be an orthodoxy of belief, but devoid of religion as an icicle is of heat.

No man can know God apart from ethical relations.

The bare nature of God is never presented to us in experience. Where God's ways are in the course of nature we miss him and see nature—whatever that may mean. What is more wonderful than God's activity in supporting all men alike, the evil and the good, in the exercise of life and reason? And yet, how many men ever really awake to the fact that God is active in their lives in this recognizable support he affords us? Even the Christian himself tends to forget his dependence for common life upon God.

We may suppose that man in his purity was altogether sensitive to God's "natural" support, but that is not true in our fallen state. God meets men, and mani-

fest himself to men, on the moral plane. He never meets us without moral suggestion; his holiness and our sins; his moral perfection and our moral imperfection; are present. And the less real our moral sense proves to be in such relation, the less real God is. Why is it we regard a man who has no sense of sin as having no perception of God? In Unitarianism we have an illustration of what we are saying. Reacting against the doctrine of man's sin, Unitarianism has only a God of speculation to offer to men.

Conscience itself is God's usual way of approach to the soul. Such unity pervades the soul of man that conscience at times becomes the whole man. Ethical forces pervade the whole of our hidden life in our nearest approaches to God. As a matter of experience, few men ever come to God after they have reasoned that there is a God and should, therefore, be sought for. It is the moral nature within us that both cries to God in defeat, and brings us to worship him when we have met him. And the pressure the Holy Scriptures bring to bear upon us is a moral pressure. The Bible is a book of moral suasion. Without tarrying to prove by argument that God exists, the Bible presents God's nature to us and calls us to a life of fellowship with him.

After all, what is character in man? Character is the result of voluntary choice, with moral ends in view. Intellect is not character; it is the *moral quality* in man that classifies him as fulfilling or missing God's purpose concerning him.

The Liquor Joints.

The whiskey demon seems never to sleep nor give up. Those who fight this monster need to imitate him in one respect. He may meet defeats, but nothing daunted, he rallies his broken forces and renews his attack with increased determination. Let every lover of home, purity and peace, imitate King Alcohol at this point, and ours will be a distinct gain.

Some months since the authorities in our city engaged for a few days in the exercise of blind-tiger hunting. For several days these tigers slunk away into their lairs and were very shy of the officers. But the officers very soon relaxed their vigilance and the sneaking animal became again offensively bold in high places. So that on the day of the corner-stone laying he was almost openly defiant, to the mortification of all admirers of law and order. A few days afterwards another vigorous campaign was instituted which has been vigorously pressed until now a tiger can hardly be seen. Several dens have been raided and considerable liquor seized and confiscated.

If the county and municipal officers in Jackson would combine and push the enforcement of law, Jackson would soon be as clear of the illicit liquor business as it is of any other form of lawlessness. We are aware, however, that it will be very difficult to suppress this business as long as the clubs run liquor joints as they have been doing. It does seem that the men in

these clubs who desire the advancement of morals, sobriety and prosperity in general would, of their own accord, cease supporting these clubs, one of whose principal practices is drinking. Other wrong practices might be mentioned, but we are discussing only this one now. We are persuaded that a proper characterization of the social club would be *domestic dissatisfaction*. We have several good friends who hold with the club, and we invite them to consider the above proposition. It might do all good. It is incumbent upon every good citizen to uphold officers in their duty and to maintain law and order as far as possible.

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"James Hill, Mississippi's foremost negro citizen, leader of the Republican party, chairman of the Republican State Executive Committee, former national committeeman of his party in this State, and who for the past quarter of a century has been prominent in political affairs, died at his residence on West Capitol Street this morning."

The above from the Clarion-Ledger of June 12th, announces the end of a remarkable career. He was born in Marshall county about sixty-six years ago. He held many important positions. He was at once the leader among his people in Mississippi.

The United States Brewers' Association met at Niagara Falls on the 10th inst., to take care of their "millions of invested capital." They declare: "We are surrounded by a host of implacable enemies whose malignity and fanaticism bid fair to overrule every requirement of justice, and every consideration of public utility. Our industry, though a legal one, is constantly exposed to innumerable dangers, and it behooves us to combine closely for the protection of our mutual interests."

They are careful to emphasize the legality of their industry. Why do we not hear the advocates of schools, churches and cotton mills making this declaration.

Porto Rico is furnishing a market of a million dollars a month to the producers and merchants of the United States and supplying nearly a million dollars worth

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each month of tropical products required by the United States. The total shipments of domestic merchandise from the United States to Porto Rico in the ten months ending with April were \$9,418,318 and of foreign merchandise, \$218,226, making the total value of merchandise sent to Porto Rico from the United States, \$10,062,594. The total shipments of domestic merchandise from Porto Rico to the United States in 10 months ending with April 1903 was \$8,744,427. Part of foreign merchandise, \$89,037 making the total shipments from that island to the United States in the 10 months ending with April, \$3,833,464. In the month of April the shipments from the United States to Porto Rico were \$931,526 and from Porto Rico to the United States, \$1,919,023. These figures indicate that the shipments from the United States to Porto Rico during the fiscal year which ends with the present month will aggregate about \$2,000,000, and those from Porto Rico to the United States nearly an equal sum.

Important.

Blanks for reports have been distributed to societies and vice-presidents with a request that they be filled out and returned to me. We urge you to do this promptly that a complete report may be made at our annual meeting in Yazoo City, July 8th. Mrs. Wm. K. Woods. Secy. Cen. Com.

"Seminary Notes."

The forty-fourth session which has just closed, in many respects, was one of the most prosperous sessions in the history of the Institution. The number of students, all told was 250 men and 24 ladies.

On Monday, June 1st, in Norton Hall, the Society for Missionary Enquiry held its last monthly meeting. \$1,416.88 has been collected on the foreign mission fund subscribed by the students and Faculty outside of their regular contributions.

Dr. J. T. M. Johnston of St. Louis delivered the address, subject: "Spirit and Methods of God's Missionaries" and at 8 p. m., the same day, President A. T. Vann, D. D., of Raleigh, N. C. delivered the Alumni address. On June 2nd 1903 a. m., President J. T. Hunderson of Tenn., delivered the Baccalaureate address. Tuesday, at 8 p. m., was graduating exercises. 40 received diplomas. Immediately after the Baccalaureate address there was called a meeting of the Alumni, and remarks were called for from several of the alumni present, and it was found that as a result of a similar movement several years ago, which movement was to establish an alumni school in the Seminary, there was in the treasury, as Dr. Frost termed it, a "nest-egg" of something over (\$18,000) eighteen thousand dollars.

There seemed to be a unanimous sentiment to enlarge on the efforts of former years, and instead of raising thirty thousand to establish an alumni chair. The president of the association urged that the vice president, for the different States see

to this matter, and perhaps could but do it by the time of or at the State Convention. The method of raising the money suggested was in payments of five annual installments.

The outlook for a large attendance and glorious union next year, is most favorable, and I sincerely hope that from year to year the delegation of brethren from Mississippi at the Seminary shall be increased, for my brother, believe me, no more potent factor can come into your life of usefulness than hard work done in some Bible Training school, and there is none better in all the land than our own beloved Seminary.

Before I had decided on the time that I would come to the Seminary, a friend of mine said to me, "you had better get firmly fixed before you go to that place," meaning of course; get to be immovable in doctrine.

Now, as ever against that I do love to say, If you are not "firmly fixed" then by all means, come to the Seminary and get fixed.

Sincerely,

L. P. MOORE.

N. Y. Hall, Louisville, Ky.

Some Meetings.

The Houston Church has had the blessing of a very interesting and helpful 5th Sunday meeting. We were disappointed that some of our leading pastors did not attend. But some of them, at least, had laudable excuse.

Bro. Watts (the already popular young pastor of Aberdeen) felt that it would not be wise for him to be absent from his church at this time, as he was "just on the eve of a revival."

Bro. Osborne (the hustling bishop of Okolona) was getting ready to begin a meeting with the assistance of evangelist Paul Price.

And Bro. R. A. Cooper, the faithful, was also expecting to begin a series of revival services, with the aid of Evangelist Gravett, of Cripple Creek, Col.

These brethren and others were very much missed. But we were glad to have with us Bro. R. C. Blalock, of Oxford, who rendered us valuable and most appreciated assistance.

We have arranged to begin a series of revival services next Sunday, June 7. Bro. J. N. McMillin is to be with us and do the preaching. We are looking forward with much pleasure to his coming.

Let every one who reads these lines remember us in earnest prayer.

Earnestly,

T. R. PADEN.

Ordination.

On Sunday, June 7, 1903, Cumberland Church, with Elder J. F. Mitchell and Deacon A. E. Koff as a presbytery, set aside A. L. Slaughter and A. J. Davis to the office of deacon for said church.

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Porto Rico is furnishing a market of a million dollars a month to the producers and merchants of the United States and supplying nearly a million dollars worth

THE BAPTIST.

each month of tropical products required by the United States. The total shipments of domestic merchandise from the United States to Porto Rico in the ten months ending with April were \$9,844,318 and of foreign merchandise, \$218,276, making the total value of merchandise sent to Porto Rico from the United States, \$10,062,594. The total shipment of domestic merchandise from Porto Rico to the United States in 10 months ending with April 1903 was \$8,744,427, and of foreign merchandise, \$89,037 making the total shipments from that island to the United States in the 10 months ending with April, \$3,833,464. In the month of April the shipments from the United States to Porto Rico were \$931,526 and from Porto Rico to the United States, \$1,919,223. These figures indicate that the shipments from the United States to Porto Rico during the fiscal year which ends with the present month will aggregate about \$2,000,000, and those from Porto Rico to the United States nearly an equal sum.

Important.

Blanks for reports have been distributed to societies and vice-presidents with a request that they be filled out and returned to me. We urge you to do this promptly that a complete report may be made at our annual meeting in Yazoo City, July 8th. Mrs. Wm. Woods, Secy. Cen. Com.

"Seminary Notes."

The forty-fourth session which has just closed, in many respects, was one of the most prosperous sessions in the history of the Institution. The number of students, all told, was 250 men and 24 ladies.

On Monday, June 1st, in Norton Hall, the Society for Missionary Enquiry held its last monthly meeting. \$1,416.87 has been collected on the foreign mission fund subscribed by the students and Faculty outside of their regular contributions.

Dr. J. T. M. Johnston of St. Louis delivered the address, subject: "Spirit and Methods of God's Missionaries" and at 8 p. m., the same day, President A. T. Vann, D. D., of Raleigh, N. C. delivered the Alumni address. On June 2nd 10:30 a. m., President J. T. Henderson of Tonn., delivered the Baccalaureate address. Tuesday, at 8 p. m., was graduating exercises. 40 received diplomas. Immediately after the Baccalaureate address there was called a meeting of the Alumni, and remarks were called for from several of the alumni present, and it was found that as a result of a similar movement several years ago, which movement was to establish an alumni school in the Seminary, there was in the treasury, as Dr. Frost termed it, a "nest-egg" of something over (\$18,000) eighteen thousand dollars.

There seemed to be a unanimous sentiment to enlarge on the efforts of former years, and instead of raising thirty thousand to establish an alumni chair. The president of the association urged that the vice president, for the different States see

to this matter, and perhaps could but do it by the time of or at the State Convention. The method of raising the money suggested was in payments of five annual installments.

The outlook for a large attendance and glorious union next year, is most favorable, and I sincerely hope that from year to year the delegation of brethren from Mississippi at the Seminary shall be increased, for my brother, believe me, no more potent factor can come into your life of usefulness than hard work done in some Bible Training school, and there is none better in all the land than our own beloved Seminary.

Before I had decided on the time that I would come to the Seminary, a friend of mine said to me, "you had better get firmly fixed before you go to that place," meaning of course; get to be immovable in doctrine.

Now, as ever against that I do love to say, if you are not "firmly fixed" then by all means, come to the Seminary and get fixed.

Sincerely,

L. P. MOORE.

N. Y. Hall, Louisville, Ky.

Some Meetings.

The Houston Church has had the blessing of a very interesting and helpful 5th Sunday meeting. We were disappointed that some of our leading pastors did not attend. But some of them, at least, had laudable excuse.

Bro. Watts (the already popular young pastor of Aberdeen) felt that it would not be wise for him to be absent from his church at this time, as he was "just on the eve of a revival."

Bro. Osborne (the hustling bishop of Okolona) was getting ready to begin a meeting with the assistance of evangelist Paul Price.

And Bro. R. A. Cooper, the faithful, was also expecting to begin a series of revival services, with the aid of Evangelist Gravett, of Cripple Creek, Col.

These brethren and others, were very much missed. But we were glad to have with us Bro. R. C. Blalock, of Oxford, who rendered us valuable and most appreciated assistance.

We have arranged to begin a series of revival services next Sunday, June 7. Bro. J. N. McMillin is to be with us and do the preaching. We are looking forward with much pleasure to his coming.

Let every one who reads these lines remember us in earnest prayer.

Earnestly,

T. R. PADEN.

Ordination.

On Sunday, June 7, 1903, Cumberland Church, with Elder J. F. Mitchell and Deacon A. E. Kola as a presbytery, set aside A. L. Slaughter and A. J. Davis to the office of deacon for said church.

Subscribe for THE BAPTIST, and get the full report of our great State Convention in Yazoo City.

The Mode of Water Baptism by Circuit Rider.

R. A. VENABLE.

The above is the title of a tract of something more than a hundred pages. The purpose of the writer seems to be to settle the question for all time as to the mode of Apostolic Baptism. Every device of which the writer is capable is employed to overthrow the practice of immersion. The work would not merit a reply were it not for the recognition which it has received in the form of endorsement from the Forest District Conference, which met in Heidelberg, March 20, 1902. The endorsement came in the form of a preamble and resolution as follows:

"Whereas, believing that the dissemination of such literature would be of vast benefit to the cause of Christ and of our Methodism therefore,

Be it resolved, That we, as a conference, urge 'Circuit Rider' to publish in pamphlet form his excellent articles on baptism, which appeared in the Christian Advocate, and the completion of the series. And we hereby promise to place an entire edition of 1,000 copies in the bounds of the Forest District."

My space will not permit me to take any note of the bad English of the above, but it certainly ought not to go unrebuked, since it emanates from an official body. It is not any part of my purpose to follow "Circuit Rider" throughout all his peripatations. On page 5 there is a declaration which must not pass without notice: "From Homer to the birth of Christ, through a period of a thousand years, no instance has been found in which 'bapto' means immersion." The earliest fathers of the Church, many of whom were learned Greek scholars, translated 'bapto' by 'sprinkle.' There is no reason for introducing 'bapto' into the controversy about New Testament baptism, since it is never employed to designate the ordinance, but "Circuit Rider" has introduced it, and so it must be considered. His proposition is, that "from Homer to Christ, a period of a thousand years, no instance has been found in which 'bapto' means immersion."

This is one of the statements which is to help Methodism. In the light of the facts in the case, one can hardly see how Methodism can be helped by a statement so utterly at war with the truth. But let us be charitable and grant that the Forest Conference knows better than any "outsider" can, what will help Methodism. It has diagnosed the case, and is familiar with the malady which is preying upon Methodism. If it decides that the nostrum composed of ignorance, conceit, prejudice, audacity, presumption, irreverence, and ribaldry, can arrest the disease and drive out the elements of decay, shall any quack on the outside rise up and object? Why not all of us join in the "huff" of laughter? But seriously, is "Circuit Rider's" statement true, that from Homer to Christ, a period of a thousand years, no instance has been found in which 'bapto' means immersion? And is his similar statement on page 23

true? namely: That "scholars have shown philologically and chronologically considered, that sprinkling is the primary meaning of the word from which 'dye,' 'stain,' 'color,' are derived, while dip is only a late meaning, and much later, at that?" Briefly, let us sum up the two propositions laid down by "Circuit Rider." 1. The primary meaning of "bapto" is *sprinkle*. 2. That "bapto" never was used to express the idea of dipping till after the birth of Christ.

1. Let these two propositions be tried by the facts "philologically and chronologically considered."

(1.) Prof. Skeat, of Cambridge University, in his Etymological Dictionary of the English Language, makes the following statement as to the primary meaning of the Aryan root from which *bapto* and *baptizo* are derived:

"Gabh, to be deep, to dip Sanscrit gabhira, deep, Greek, bathos, depth. Compare Greek, baptein, to dip." (p. 733).

Webster's International Dictionary, a standard, and noted for its sound philological correctness, says, under the word baptism, "from Greek baptisma, from baptizein, to baptize, from baptein, to dip in water, akin to bathos, deep, Sanscrit, gah, to dip, bath." These two authorities are ample to show how the case stands "philologically." The truth is the word *bapto* is a derivative word, coming from an Aryan root which means "to be deep," and "to dip." This, of course, settles the primary meaning of the word. "Circuit Rider's" ignorance, or willful disregard of the real facts in the case, is overwhelming. But the Forest Conference says it will help Methodism. How it will help Methodism to place itself squarely against the verdict of the best scholarship in the world, in the science of philology, remains to be seen. It will appear to all fair-minded and intelligent people, that either the Forest Conference was grossly ignorant of what it was resolving about, or it is set for the propagation and defense of a monumental fraud, and falsification as to the meaning of a word. The Forest Conference would not have made itself more ridiculous if it had passed a resolution that the earth is flat, and that Bishop Marvin never went East by way of the West, and further affirmed that the flat system would help Methodism!!!

It will be observed that the above authorities connect *bapto* with *bathos*. In this view, Liddell and Scott agree. Under *bapto* they say, "It is derived from *baph* as appears from aorist 'baphenai, baphe,' etc., being probably akin to 'bath, bathos'."

Of *bathos*, we may learn something of Homer's use of the word and its compounds. All of which are more or less expressive of the meaning attaching to the original Aryan root "deep" and "dip." Note some of these: *Bathudineis*, full of deep eddies (Il. 21:15). *Bathudines*, deep eddying (Il. 20:73). *Bathuz mous*, the p girdled (Il. 9:594). *Bathukolpoi*, with deep folds (Il. 18:22). *Bathune*, deepen, hollowed out (Il. 23:421). *Bathuroon*, with deep current, deep streaming (Il. 21:8).

These are sufficient to show the primary element as present in Homer's use of the word. Deepness is the leading idea in his use of *bathos*. From these roots, *bath* and *baph*, which come from an Aryan root meaning "to dip," came "bapto." Its primary meaning, one would infer from the family of words to which it belongs, must be "to dip."

(2.) But "Circuit Rider" says no such meaning is found attaching to the word for a period of a thousand years, that is, from Homer to the birth of Christ. The boldness and calmness with which "Circuit Rider" makes this statement, would lead one to suppose "Circuit Rider" had traversed the whole "circuit" of this period. The "charge" is rather a large one, to be sure, but he is a daring and rapid rider, as he speaks so confidently about what is to be found, or rather, not found, in this vast "circuit," one may venture to perambulate this vast sweep of historic space, even if it is barren of water.

Seriously, are "Circuit Rider's" statements true, that no instance is found for a period of a thousand years in which "bapto" means to dip, but that "sprinkle" is its primary meaning?

Let us take a few examples of the use of "bapto" within this period of a thousand years, and see whether the word ever means to dip, or immerse. Let us take Homer, Od. Bk. 1392. "As when a smith dips or plunges (baptei) a hatchet or large pole-ax into cold water." One would like to see "Circuit Rider" or the Forest Circuit Conference translate "baptei" by sprinkle in this passage. It would make excellent nonsense to translate "as when a smith sprinkles a hatchet or large pole-ax into water." Remarkable, that man who could sprinkle a hatchet or ax into water, with a view to hardening. This one example is ample to show that "Circuit Rider's" statement is wide of the truth.

But as a gratuity, other examples may be given. Anstall uses the word in his treatise De Color. c. 4. "The colours enter into the pores of things, dipped (bapto menoou) into them." Again in De Anima, II. c. 12—"If a man dips (bapsic) anything into wax." Again, Histroy of Animals, 8. c. 2—"Of fish he says, 'They cannot endure great changes, such as that, in the summer time, they should plunge (baptoosi) into cold water.'"

Once more he speaks of "dipping (baptonitis) bay into honey for sick elephants." Aristophanes represents Socrates (The Clouds, Act. Scene 2) as melting "a piece of wax, and then taking the flea, he dipped or plunged (enbapsic), two of his feet into it."

Herodotus, in speaking of an Egyptian who happens to touch a swine, as "going to the river, he dips himself (ebapse conton) with his clothes."

Xenophon, in the Anab. 2:2-4, represents the Greeks, and Barbarians, their enemies, as making a treaty and sealing it by dipping (baptonites) the Greeks, their swords and the Barbarians, their spears into a shield filled with the blood of a goat, a bull, a wolf and a ram. Passages could be

given from Plato, Epictetus, and Hippocrates, to the same effect.

There is an Old Book said to have been written by Moses, which "Circuit Rider" does not seem to know about, which if he had consulted it would have saved him from such a reckless statement. Could he, would he, have made the statements if he had read the following passages?

Lev. 11:32—"Every vessel (that is unclean) shall be dipped or plunged (baphesetai) into water." 4:6—"And the priest shall dip (bapsei) his finger into the blood." 9:9—"And he dipped (ebapso) his finger into the blood." 14:6—"And he shall dip (bapsei) them into blood." 14:5—"And he shall dip (apsei) it into blood." Deut. 33:24—"And the man that is cleansed shall take hyssop and dip (bapsei) it into water." Josh. 3:15—"The feet of the priest were dipped (ebaphesan) into a part of the water of the Jordan." These passages were all put into Greek before the birth of Christ. They are all very explicit and show without controversy that the word "bapto" cannot be made to mean anything else but dip or immerse. Now how "Circuit Rider" could be so manifestly at war with the truth, can only be accounted for either upon the ground of inexcusable ignorance, or an utter disregard of the truth.

How the Forest Conference ever conceived the idea that Methodism could be helped by such a tissue of falsehood, flavored with unbounded audacity, it is beyond the ability of an average man to determine. But how any Methodist paper edited by a man of repute, chosen by his brethren, can permit one line of commendation of such a document as "Circuit Rider's" tract, it would require a parliament of philosophers of jesuitical training and practice to determine.

Since "Circuit Rider" repudiates both the definitions of the Lexicographers, and the use of the word "bapto," one is made to wonder upon what foundation he bases his contention; but a little reading of his pages brings one to see that it is all based on bold assertion.

To give these assertions some show of truth, the Forest Conference coddles the whole thing with a strong approval, and an assurance that these assertions ought to be increased in number, and that they will help Methodism.

The writer wishes to say in conclusion, that the honest and intelligent Methodists, and there are numbers of them, owe it to themselves, and the cause of truth to use their influence to have "Circuit Rider's" little booklet withdrawn from circulation. Methodism is too strong, and there are too many good things to be said in its favor, and too much that is true, for it to advocate, or disseminate, what is so palpably false.

Thirtieth Commencement Blue Mountain College.

Blue Mountain has just closed its 30th session with one of the best commencements it has ever had; and this was fitting for the session was of the best, the college

has enjoyed in its long history.

The concerts were unusually good. The first, given by the seniors, was a play by Prof. A. H. Ellett of the College entitled "The Fall of Troy." The latter was the annual concert consisting of instrumental music, readings, and songs. It is known that the college has the strongest expression department in the South under Booth Lowrey.

Commencement day was full of good things. First a program of music, song, and readings; then the graduating exercises, when President B. G. Lowrey in his sensible and happy way presented diplomas to seventeen graduates as follows:

Ruth E. Allen, of Shelby, Miss., degree of M. E. L. Nona Gem Adams, Ackerman, degree of M. E. L. Martha Bertha Brown, Cissilla, degree of M. E. L. Annie Marshall Chaffin, Central Grove, degree of M. E. L. Annie G. Eaton, Hartsburg, degree of B. S. Birdie Sue Goodwin, Coffeeville, degree of M. E. L. Emma Hardin, Pittsboro, degree of M. E. L. Jessie May Lomax, Batesville, degree of M. E. L. A. B. Susie E. Mitchell, Blue Mountain, degree of A. B. Florence Miller, Blue Mountain, degree of M. E. L. Marie G. Mann, Mansfield, degree of M. E. L. Josephine J. Swaim, O'land, Tenn., degree of M. E. L. Lucy Stovall Turner, Leland, degree of M. E. L. Martha Etta Terry, Winona, degree of M. E. L. David E. Guyton, Gaffney, S. C., degree of M. E. L. Special Diploma.

A diploma in music was presented Nellie C. Brown, Amory, and in expression to P. Scilla Cartright, Overpink, Miss. The address was delivered by Dr. T. T. Eaton on "The Educated Woman." It was one of the very best ever heard at the college; clear in thought, terse in expression, antithetic in statement, true in philosophy, sound in logic, orthodox in religion. I should like to quote a number of sentences but will take space for only one. "To be educated does not merely mean to learn something you did not know before, but to become something you were not before." He could not have better stated the very heart and purpose of Blue Mountain College. "To become something you were not before," that means a well-rounded development along all lines, and this is what Blue Mountain stands for.

PART SESSION.

Good health and good work have characterized the session just closed; the attendance was the largest in the history of the school. There were 301 boarding pupils, and a total enrollment of 363. The student body represented 61 counties in Mississippi, 9 States and Territories, Cuba and Brazil.

THE COMING SESSION.

A special boarding department for young girls will be opened next session under competent and efficient home care. An excellent primary department under specially trained and equipped teachers will also be maintained.

A new industrial home will be built during the summer, an elegant two-story brick building with all modern conven-

iences.

The past of the college is full of success, and the future is full of hope. Under the blessing of God it is destined to do a yet more far reaching work for the world than it has ever done. The good work of the college in the 30 years of its history is a guarantee for the future, and its great prosperity prophetic of what it will reach in the years to come.

J. N. McMillin.

June 10th, 1903.

The Advance Movement.

The Foreign Mission Board, acting under the suggestion of the Convention, have decided to reach out and open new mission work. The Board has appointed Rev. S. M. S. Will to Buenos Ayres in the Argentine Republic. Our Brazilian mission has been greatly prospered. Last year there were seven hundred and ninety-six baptisms in that Mission. Buenos Aires in the Argentine Republic is about fifteen hundred miles further South than Sao Paulo, our Southernmost Station in Brazil. We hope that it will not be long before we can have a strong force of workers in the Argentine Republic. Immigrants are pouring into that country, and it looks as though it will be one of the finest countries in South America. We must take South as well as North America for Christ.

The Board is appointing several new missionaries. Let the churches take up their contributions for Foreign Missions all through the year, and enable the Board to make these advance movements without going into debt.

R. J. WILLINGHAM.

Richmond, Va., June 9th, 1903.

Commencement at Gillsburg.

The 21st annual commencement of Gillsburg Collegiate Institute is over. As usual the attendance of friends and visitors was large and the exercises of the different departments were of high order. The concerts were quite entertaining and were enjoyed by large audiences.

On Sunday, June 7, the Commencement sermon was preached by Bro. J. F. Tull, of Durant. He was greeted by a fine congregation, who listened with rapt attention. The sermon exceeded our expectations, in fact, was fine, eloquent. We felt real proud of the boy, as we knew him fifteen years ago. It was here that Bro. Tull was converted and baptized, and no one rejoices in his splendid success more than this writer.

Tuesday, June 9, was Commencement day, when Congressman F. A. McLain delivered the annual address. It is needless to say it was well done. The speech will linger in the minds of those who heard it. There was but one graduate this year. Gold medals were awarded A. J. Causey and Miss Bertha Imhoff for proficiency in elocution. Prof. Hooper, the retiring principal, and who has been identified with the school almost from its organization, was presented with a gold-headed cane from the Board of Trustees. Thus one more year of school work ends in the country village of Gillsburg.

T. C. S.

June 12.

Jesus' Claims to Divinity.

HACCAUREATE SERMON AT CENTENARY
COLLEGE—BY REV. W. E. BOGGS.

[Judge J. S. P. Campbell was so impressed in reading this sermon in the *Picaune* that he brought it to THE BAPTIST for publication in its columns, in the hope that it might strengthen the faith of others as it had done his.]

"John 8:38-40: 'I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me and I in Him.'"

This is the challenge which Jesus lays down, confronting the unbelief of men. It is as if he said: Is the fitness of my teaching for the spiritual needs of men, does not appeal to your understanding, enabling you to see in me the promised redeemer, then I refer you to my works—to my life. Scrutinize these, and if you do not find in them that which shows me to be in the Father, one with him in character and purpose, then do not believe me. I stake all my claim upon the oneness of my work and life with him. This must ever stand as the challenge of the church to the unbelief of the world. Useful as may be correct articles of religion, confessions of faith, symbols, the Church will make headway against the unbelief with which she has to contend just in proportion as she leads me to see the divineness of the character of Jesus. His life, in a world such as he came into, was the unfolding of logical sequences. It was the conflict of individual righteousness, purity, godliness with universal unrighteousness, corruption, bigotry. He must needs suffer many things, be put to death and rise again as the final declaration of the power of life. A right concept of the life and works of Jesus will furnish the major and minor premises from which the conclusions of his divinity necessarily follow.

"But we proceed to consider this work, as the expression of his life, in some of its general phases. It is in the naturalness of the human life of Jesus that we find its first appeal to our understanding, and to our hearts, to our belief in him as a man. What is more admirable and inspiring than the utter absence of all that enters in the made-up hero! He did not seek notoriety, nor the plaudits of men, but went about doing good. He did ask: 'Whom do men say that I, the Son of Man, am?' but in that question is the deep longing for men whose salvation depended upon their right estimate of him. There is a strong appeal to all that is manly and noble in our natures, in his contentment for the mannerism of assumed sanctity. Long faces, unkempt hair, long prayers, and we may infer, intonations, or whatever made men seem to men peculiarly religious, claimed his attention only to be condemned and warned against. Clean faces, anointed heads and cheerful hearts he sought to bring to men, as fitting reflections of the divine life he offered them.

"The righteousness of Jesus as a man is manifested rather than proclaimed. The calm repose of his life in the midst of the excitements about him—his dignity and gen-

tleness in the presence of contradictions, misunderstandings, false accusations and persecutions reveal his consciousness of integrity. The simplicity of his references to God as his Father possesses a charm.

"But this righteousness is further manifested in the incidental negation of sin in his heart. 'Which of you convinceth me of sin? For which of my good works do you condemn me? The ruler of this world cometh, and hath (findeth) nothing in me.' In the words of the text: 'If I do not the works of my Father, believe me not.' In addition to the high and transcendent attitude he takes with reference to his sinlessness in these explicit utterances, much is implied in the fact that he does not apply to himself, or for one moment seem to think it necessary to do so, the doctrine of repentance from sin, nor the doctrine of the necessity of a new birth unto righteousness. His consciousness of the absence from his life of all sin is more forcefully expressed in this silence than in any explicit claim. His commingling with publicans and sinners implies the absence of that fear of contamination which deterred the Pharisee from all such association. In his entire life there is that utter absence of anxiety about his own spiritual condition which implies the consciousness of spiritual wholeness, yet the manner of it is such that it does not suggest religious pride. The prayer in Gethsemane reveals a soul that is acutely sensitive to the effects of sin, but not one word of it implies a sense of personal guilt. This prayer is an unfolding of his hidden soul, teaching us that his being 'troubled in spirit,' and his 'groaning and sighing deeply' were the products of a heart of sympathy for those who were the victims of the sorrows that sin brings to the hearts of men.

"The simplicity of Jesus' claim to divine life is in marked contrast with all divine pretensions on the part of men. He claims sonship and oneness with God in terms of self-consciousness rather than of argument. 'He that hath seen me, hath seen the Father.' 'Believe me, that I am in the Father, and the Father in me.' 'The Father loveth the son.' 'I and my Father are one.' The argument of the question of the divine sonship he leaves for his disciples who were to give the history and purport of his life to the world. He claims this relation with the confidence and the simplicity of a child in whose heart there has not been the shadow of a doubt.

"His manifestation of his divine power in what we are pleased to call supernatural works differs from the pretended miracles of men. His mastery of natural law was without ostentation; his exorcisms without incantations. He used this power in mercy to those who suffered in body and mind from disease, and he used it as a means of appeal to the minds too obtuse in their ethical apprehensions to be able to perceive the divineness of his teaching. He seems to have looked upon miracles more as illustrations of divine mercy than as arguments for his divine power. He does not seem to have sought publicity in these works, but the reverse. He did not call

the multitude together to see him perform, but met the occasions as they presented. How different the course of others who have sought to prove divine claims by doing wondrous works.

"Men seemed as much, if not more, astonished at the doctrine of Jesus than at his miraculous work. There was something so simple, direct, forceful in what he said that men unbound by the habits of traditional thinking saw in his words evidence of authority greater than the authority of the accepted teachers.

"It was this work of getting at the souls of men that was his 'Father's work.' When his words penetrated the armor of hyper-orthodoxy he touched the souls of men.

"Modern rationalism and destructive criticism may shake the faith of men in many dogmas of theology, they may utterly destroy many of the forms of ecclesiastical establishments, but they can never destroy the work of Christ, which finds its highest expression in the spiritual experiences of men. Arguments may be formulated against much that is held by some of the followers of Christ as vital doctrine and, indeed, this is constantly done even by believers in Christ. Theological polemics abundantly illustrate this fact, but no argument which is aimed against the righteousness of the Christ-life will long survive the common sense of justice. Christianity has passed through many a hard-fought battle, and on the whole, has been the gainer by the conflicts. Eighteenth century deism, with its multiform progeny of unbelief lived long enough to see the work of Christ rise from the conflict, far better understood and far more appreciated than before. No opposition to Christianity which brings into test its soul-life can do other than reveal the high power of its ideal righteousness. What if men would have us believe our notions as to the authority and reliability of the history of Jesus unscientific? Do they by these presumptions destroy the transcendent conception of spiritual life which these histories have given to us? Let me say, in the spirit of the text: If men will not believe in the incarnation as a fact of history—if they insist upon rejecting all that is supernatural, let them seek to account for this high concept of life naturally. There is no conjecture as to the fact of such concept, it is the highest consciousness of the soul wherever it has been brought to the knowledge of men. By its excellence of character is measured. You may doubt your own righteousness, you may doubt the testimony of men, you may fail to appropriate the benefits of it, but you cannot doubt that through this history, myth or whatever it seems to you, this exalted ethical standard has come into the world, and that no trace of it can be found prior to its promulgation by simple hearted men, in the story of Jesus. The most stupendous literary task any man has undertaken is to account for these gospels with the supernatural eliminated. Jesus did the works of his Father and they abide. We cannot place too much emphasis on the ethical life

of Jesus. (I use the word ethical in a higher sense than that of formal morality; the true ethical life is governed by inner motive, not outward law.) He himself lays down this challenge, covering not only the supernatural works called miracles, but his works and words of righteousness.

Fairs, Festivals, Theaters and Concerts.

Is it right or Scriptural for churches of the Lord Jesus Christ to resort to fairs, festivals, and theatrical concerts etc., in order to raise money for the Lord's cause?

It is plain from the teaching of the Scriptures that it is not Scriptural, hence not right. Many are the arguments that might be brought in defense of this position. But in this report I submit only a few that might be brought to bear on this subject. In the first place this method is not the Bible method of raising money for the furtherance of the Lord's cause. The Bible method is this, (2 Cor. 9:7), "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." (Mark 12:41-44), "And Jesus sat over against the treasury and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." (Acts 11:29-30), "Then the disciples every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to them by the hands of Barnabas and Saul. (Duet. 16:17), "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." (2 Chron. 24:5, "And he gathered together the priests and the Levites, and said to them, go out unto the cities of Judea, and gather of all Israel money to repair the house of your God from year to year and see that ye hasten the matter. Howbeit the Levites hastened it not." (1 Cor. 16:1-2), "Now concerning the collection for the saints as I have given order to the churches of Galatia even so do ye. Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."

I fail to see in the Scriptures cited or any other Scripture that treats on the subject of giving a single sentence that authorizes us to resort to church fairs, festivals, and theatrical concerts and such like in order to raise money for the furtherance of the Lord's cause. My second argument against raising money by church fairs and such like is that it is opposed to the Scriptural method of raising money for the furtherance of the Lord's cause. Any method of raising money

that is not taught and justified in the Scriptures by command, precept or example is opposed to the Scriptural method of raising money. A further argument against raising money for the Lord's cause by fairs and such like is that it was a thing unknown and unpracticed in the churches in Apostolic times. No; we do not read of a single fair, festival, or theatrical concert or anything of that sort in any of the churches in apostolic times. We do not, you know we do not.

But again: Raising money by this method is wrong because it leads to worldly-mindedness and formalism. And you know and so do I that the more worldly-minded and formal churches are in their worship, the less spiritual growth and progress they make, the fact is formalism and spirituality are not congenial spirits, hence do not go together. But fairs and festivals in churches do not only lead to worldly-mindedness and formalism but they themselves are worldly and formal. And this God's Word condemns. How forcibly did he condemn worldly and formal worship when he said, (John 4:23-24), "But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in Spirit and in truth." If we would worship God acceptably in giving, our giving must not be worldly nor formal.

Again: Fairs and festivals in the church greatly imitate Rome who is not only the mother of the abominations of the earth, but of formal worship as well. The last argument that I will offer against raising money for God's cause by fairs and such like is that it is not of God but of the devil. There are but two sources from which anything can emanate (in the sense which I now speak), and that is the devil. Those things which emanate from God are good and right and their mission to the world is a glorious one, and those things are taught and supported by God's Word either by command, precept, or example. Who would dare say that fairs, festivals and theatrical concerts have a glorious mission in the world to perform, and that they with all of their worldly mindedness and formalism have the image of Christ instamped upon them, and that they are supported by God's Word? I am sure if those things are not of God they are of the devil, and from him no good can emanate. Besides if they are from him they are an unfruitful work of darkness, and you know God's Word says (Eph. 5:11), "And have no fellowship with the unfruitful works of darkness but rather reprove them." Anything that Satan is the author of is evil, and God's Word says, (1 Thes. 5:22), "Abstain from all appearance of evil. Note: God calls upon us to abstain from all appearance of evil, so if there is but the appearance of evil we must abstain from it. I ask you for the reasons above assigned, if there is not at least the appearance of evil in raising money for the Lord's cause by church fairs, festivals and theatrical concerts.

Respectfully submitted,
J. E. GIBSON.
Tula, Miss.

Wanted.

All righteous people want righteous rules. They want the uncorrupted in office. Therefore, I pen the following clipping and send to THE BAPTIST.

"In another column of the News will be found a good picture of Senator E. F. Noel, of Lexington, Miss. Mr. Noel is one of the most popular candidates for governor in the race. It has been our pleasure to know him to be a true, upright and honest man. He is a member of the Lexington Baptist Church, and has always been faithful to his church in an humble and unassuming way. We take pleasure in commending him to our readers as one of the purest men that has ever offered himself for an office.

In his home life, the devotion he shows to his aged mother, proves him to be a man of refinement, and withal, possessing every quality necessary in the make up of a great man. We want our readers to know him. The time has come when, as a Christian people, we should see that good and upright men, and not the demagogue, should hold the offices within the gift of the people."

One more scrap: "The poorest clients, even without money or friends, charged with capital crimes, whom he defended, without fee, under appointment of court, receives the same faithful attendance as was accorded the wealthiest."

The same journal also tells considerably of Mr. Noel's legislative career: The prime mover of many things greatly conducing to public benefit. And then, Mr. Noel would hardly "wink" at the old devil's whisky antics. And this is what all righteous folks are wanting now for every place of trust: A man who will put his foot on whisky. This the above named gentleman will do, and every body knows it.

Fellow pilgrims, let us stand by the right!

J. E. PHILLIPS.

What are those large boxes seen almost daily going to and from the freight depots in our busy city? Why, they are boxes which contain pianos and organs going to and from Patton & White's music emporium at 318 East Capitol street. When in the city, do not fail to call on them, examine their fine line of musical instruments and talk with them. They are affable gentlemen and will take great pains to show you their goods and give you all desired information in their line of business. We travel all over the State, and find their pianos and organs almost everywhere we go. It is gratifying to hear on every hand expressions of entire satisfaction with the instruments sold by these gentlemen. Considering the large amount of satisfaction and entertainment afforded by a good organ or piano and the low prices at which they are now sold, it is a wonder that one or the other is not found in every home. Write to this wide-awake firm for styles and prices of goods.

SUNDAY SCHOOL LESSON.

W. J. ROBINSON.

2 Tim. 3:14-17—June 24, 1903.

Paul's Charge to Timothy.

Golden Text:—There is laid up for me a crown of righteousness.—2 Tim. 4:8.

14. *Be content in the things which thou hast learned.* Paul is hastening to his death but entreats Timothy to steadfastness of character and conduct. Wavering is a positive evidence of weakness. *Has been assured of.* Had found true by observation and the testimony of the Spirit in his own heart. *Knowing of whom thou hast learned them.* His grandmother, his mother and Paul. The value of godly parents and a true pastor beyond estimation.

15. *And that from a child.* When a child begins to learn, see that it learns Scripture, that God may be the very foundation of its knowledge. *Thou hast known the holy Scriptures.* Old Testament as we now have it, which are able to make thee wise unto salvation. By accepting them they lead unto salvation as an end. *Through faith which is in Christ Jesus.* Full loving trust in Jesus Christ brings the soul into a saved relation to God. He that believeth on the Son hath everlasting life.

16. *All Scripture given by inspiration of God.* Paul here attests that God is the author of our Bible. It is the Word of God. *Is profitable for doctrine.* Is the embodiment of truth. It must be the basis of all religious teaching. *For reproof.* It is the evidence by which we are to prove error. *For correction.* For bringing wayward ones into rectitude again. *For instruction in righteousness.* A thorough guide to right doing in all the affairs of life.

17. *That the man of God.* Any one serving God sincerely. *May be perfect.* Completely equipped for his work. *Thoroughly furnished unto all good works.* The Bible is the sword of the Spirit and furnishes the equipment for religious work.

1. *I charged thee.* Most earnest entreaty, almost equivalent to being put under oath with us. *Before the Lord.* Having his approval, and the Lord Jesus Christ who shall judge the quick and the dead, Jesus shall try his loyalty when he comes. *At his appearing.* Christ's second advent will be to judge the living and resurrect the dead to trial.

2. *Preach the Word.* Preach only the Bible truths. *Be instant in season, out of season.* Be ready always to speak for God regardless of time, place or circumstances. *Reprove.* Convict those in error. *Rebuke.* Call attention to error with authoritative warning. *Exhort.* Plead kindly, earnestly and persistently. *With all long suffering and doctrine.* Be patient in all this and certain you have Biblical support.

3. *For the time will come when they will not endure sound doctrine.* We are living in the fulfillment of this prophecy. Let us be loyal to each Bible requirement. Nothing is more important than sound doctrine. *After their own lusts shall they*

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heap to themselves teachers having itching ears. Preachers who cater to popular applause at the expense of gospel truth.

4. *And they shall turn away their ears from the truth.* Positively refuse to hear what God says, because it clashes with their lusts. *And shall be turned unto fables.* When men discount the truth they are compelled to accept falsehood.

5. *But watch thou in all things.* Be constantly on your guard and never in anything be taken unawares. *Endure afflictions.* Bear whatever privation is necessary to God's glory. *Do the work of an evangelist.* Genuine missionary work. Holding meetings in great churches is not Biblical evangelism. *Make full proof of thy ministry.* Be zealous so as to make his ministry as faithful as possible.

6. *For I am now ready to be offered.* Offered is literally an oblation. Paul knew Nero was likely to kill him at any time and he really says I am now being offered, and the time of my departure is at hand. Paul was ready to live or die, but was assured that death was near. He had lived right—in all good conscience—before God and man, hence death was welcome. He regarded death as a release.

I have fought a good fight. He described his life as a contest with evil in which he had done well. "It is a good fight because it seeks good, and does good, and uses good means"—Pelubet. *I have finished my course.* He had discharged the task the Lord set him to do. What more delightful reflection than to know God has something for us to do and that we have finished all? *I have kept the faith.* He had preserved the true doctrines as a precious trust. The faith, the fundamental teachings of the Bible, can never fail, this would be for God to fail; but we can fail to be loyal to them which is disloyalty to God.

8. "Henceforth there is laid up for me a crown of righteousness." Because of his faithfulness he was sure to be crowned with righteousness. "Which the Lord the righteous judge shall give to me at that day." The judgment day, or Christ's second advent. "And not to me only but unto all them also that love his appearing." Paul rejoiced that many others would be saved, and did not claim that he would be more blessed than they. Look forward gladly to his coming and your reception into glory.

Livingston, Ala.

DEAR BRO. BAILEY—I have wanted to tell you how much I enjoy your dear, our dear, BAPTIST. I am interested in the great work that Dr. Rowe renders so acceptably. His unique reports of how it is so nicely done are very fascinating and the magnificent educational interest of the Baptists of your State is something for which to be very proud. With such leaders as the invincible Lowreys, Johnsons and others, eternity will only reveal the great good accomplished. Dr. Sproles' articles are peculiarly interesting. The old soldier's experience of conviction and conversion broke me all up. Almost lost but saved by grace. Grace made him quit swearing, filled his

soul with love and trust. Magnificent glory be to God. Bro. L. E. Hall is doing some good pastorate work among the afflicted and distressed in body and in mind, and that old soldier minister did some good pastorate work, when he gave that old sinful soldier some good fireside social talk and some Scripture to read that brought him to Christ. When Christ said go out into the highways and hedges and constrain them to come in that my house may be filled, He meant to say that my work is a personal work, house to house, heart to heart, visiting, talking, reading, praying, leading, and convincing. God's ministers ought to be all afire with zeal for the Master's work in soul saving, and comforting the distressed and strengthening the weak, encouraging the faint and reclaiming the backsliders. God's ministers must do all this and do it now. Dr. Sproles' old soldier convert was blessed with a Christian wife and rather suspect her prayers were answered through the pastorate work of that soldier minister whom Dr. Sproles tells us about. That old minister who laid his hand on the boy Yates and asked him if he prayed, and told him how to pray and where to pray and when to pray, was doing some nice pastorate work, that will tell through all China and in heaven.

B. L. MITCHELL.

To Booth Lowrey's Friends:

As I will be in the east during the summer, and as Mr. Lowrey will be in Europe, I take this method of making the following suggestion: If you wish to use Mr. Lowrey at any time during the coming lecture season, you will do well to make application during the summer to Prof. W. I. Thames, Poplarville, Miss., or to The Dixie Lyceum Bureau, Jasper, Florida.

(MISS) RHEA SIMMONS,
Secretary to Booth Lowrey.

A Great Meeting.

The 5th Sunday in May we began a meeting with East Side Baptist Church, McComb City, Miss., and continued for eleven days. The Lord was with us from the beginning to the close. The people came in large numbers, especially at night. We tried to tell the simple story of the cross in plain, simple words. The church was in a good condition for a revival. God heard the prayers of his people and their children and their friends were saved.

Bro J. B. Quin is the beloved pastor of this good people, and no one has a better hold on his people than Bro. Quin. The meeting is due, no doubt, to his faithful efforts in leading his people to higher things in the Christian life. There were 39 additions to the church, 27 of this number were received for baptism.

I know of no church in our State that has a brighter future than East Side Baptist Church at McComb City. We go from here to help Pastor Harrington at Amite City, La. Pray for us.

J. R. NUTT.

Nomination.

I nominate Rev. W. M. Burr for President of our next Convention. This is done without his knowledge and without consideration with any one. I do it because of his deep and abiding interest in all our work, because of his intimate acquaintance with the brotherhood, because of his eminent fitness for the office, and because I believe the convention ought and will be pleased, to honor one of its most laborious and efficient missionary pastors.

H. F. SPROLES.

Our Paper.

DEAR BRO:

I write this personal note to say I greatly enjoy your splendid paper. THE BAPTIST is without doubt the best paper that the Baptists of Mississippi have ever had since I have been a reader of papers. THE BAPTIST was the greatest agency that led to a successful issue the great campaign just closed for Home and Foreign Missions. I read The Standard, of Texas, about two years before subscribing for THE BAPTIST; and was beginning to believe that the Texas Baptists were the only people that were doing anything; but I find we are doing as much according to our strength as they are.

Each State has its own needs and conditions that no paper outside the State can meet; and the paper that aspires to leadership outside its own State fails to meet these conditions.

It will be a bright day for the cause when the pastors realize the importance of putting THE BAPTIST in the homes of their people.

The paper enlarges our vision. The man who doesn't take it is like a man getting in a valley to view the surrounding country. He can't see beyond the narrow limits of his own community. Then again, the paper centers the interest of all in the same cause, and we can feel the shoulder touch and the heart beat of each other as we march to victory. Again, the reports of progress from different parts of the field inspire us to greater efforts. But there is one feature about THE BAPTIST that I don't like, and while it's not the fault of the management, I am sure you can correct it. A great many of the very best writers for the paper sign only their initials, leaving us to guess who they are. It's a great disappointment to me to read an article that interests me and not know who the writer is. Why should anyone object to writing his name and address to his article? I am only a young layman and perhaps this complaint should come from some one else; but I would be glad if all the writers would sign their name and address.

Your brother,

C. E. WHITE.

Addenda.

That "jumping jack" idea is quite as suggestive of fun as "circuit riders" little book for the average circuit preacher, and reminds me very much of a story of the old slave times.

A little "African Nigger," that had been

brought over in a cargo of Congo slaves, was utterly disconsolate and could not be comforted because of the newness and strangeness of things. His master had exhausted his powers of invention to divert and please him without success, when he lighted upon one of "Uncle Fuller's" monkey "jumping jacks." "Ah," he said, "here is the panacea for all poor little Cuffie's woes—a live monkey from his native forest." He at once procured the toy and hurried off to Cuffie's quarters. The effect was magical. When the little nigger saw the thing and understood how it worked, his melancholy left him, and he fell into such fits of boisterous laughter that his mother was compelled to administer antispasmodics in heroic doses before any one in the whole encampment could either rest or sleep.

Well, I hope if there are any doctors around where "Uncle Fuller" rides, they will know what to do for him in the event that his hilarity makes other people nervous.

Imaginary monkeys are as useful as any for shallow pated people.

J. A. H.

Wool Market, Miss.

DEAR BRETHREN:

Our church is a small body of Christian workers, organized by a missionary sent here three years ago. We organized with seven members, and now have thirty five members. We have paid our pastor, Rev. J. H. Patten from \$60.00 to \$80.00 per annum. Now we are trying to help him pay for a home one-half mile from our little church, and as we are not in very good circumstances, financially speaking, and in the midst of Pedo-Baptist people we are unable to do much. Therefore we earnestly ask every church or individual who wants to help a weak band of Missionary Baptists, to advance the cause of Christ, to send anything you feel able to send for our help. Our church has appointed Bros. W. A. Cox, R. V. Krohn and M. P. Morris as a committee to look after this work. Please send your contribution to W. A. Cox, chairman of this committee, Wool Market, Miss.. We need a Baptist preacher so much in this field of labor, is why we make this plea. Done by order of the church, this 30th day of May 1903.

JOHN DYE, Moderator.
W. M. KING, C. C.

"Revealed."

The seventy returned to Jesus rejoicing at the power God had manifested through them. Jesus said rejoice "rather that your names are written in heaven." Then he gave thanks:—"I thank thee, Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes."

Here is the sovereignty of God's revelation. The prying eye of conceited man is blinded by the effulgent glory of the outer court of Jehovah's palace. There is a place beyond which none can pass; and He dwelleth in the "secret place" of his pavilion. But to whomsoever He will He

revealeth Himself. He bringeth the pride of man's boasted knowledge to nought and maketh of man's wisdom foolishness, in order that His pupil might become teachable and may learn that in Christ are manifested all the wisdom and fullness of God.

Behold the infinite mystery of religion. Who can define it? It cannot be mathematically demonstrated. It is beyond all mechanical operations. It is life. It is light. It is spirit. It is truth. It cannot be discovered. It must be revealed. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!" And yet, "if any man lack wisdom, let him ask of God who giveth freely, and upbraideth not and it shall be given unto him." "For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding."

It is to babes that He revealeth Himself. The wise man who exalteth himself against God is eternally debarred from knowledge, but he that knows himself but a "babbling for the light," behold to him "in the darkness light shines."

"God hath a few of us whom He whispers in the ear; the rest may reason and welcome."

"Earth's jammed with heaven and every common life is a life with God; but only he who sees takes off his shoes; the rest sit round it and pluck blackberries."

Oh God, give me the sensitive soul—the heart to feel—the eye to see thy light—the ear to catch the sound of the "still small voice," and the will to bow and worship and obey.

ELBERT S. POOL.
Hermanville, Miss., June 8, 1903.

Bond.

A GREAT MEETING, AND A GRATEFUL PEOPLE.

Eleven days ago we commenced a meeting here under discouraging circumstances. But, like Ezekiel's vision of the rivulet issuing from the throne of God, the interest increased, and the rivulet deepened and widened and expanded until it reached its climax last night in a great overflow.

The preaching was done by Bro. J. P. Culpepper, of Lumberton. For eleven days he held the situation with a master hand—denouncing sin, exposing sinners, and declaring the wrath of God against both. Then holding up Jesus Christ as the sinner's only hope and refuge with such tenderness and pathos that the hardest men were drawn to Him and embraced Him as "My Lord and my God."

I am a boy of near three score years and have listened to many a preacher through revival meetings, but a more pure, practical and powerful gospel have I never heard proclaimed.

RESULTS.

Twenty-eight accessions is a part of the visible results. This more than doubles the membership of the little mission church.

The closing scene was the raising of nearly \$400.00, which pays all indebtedness on house and fixtures.

The house was dedicated, the doxology sung, and with overflowed hearts—in an overflowed house, having generously remunerated the preacher, we said good-bye.

All told, it was the best meeting I ever witnessed.

T. D. BUSH.

Fifth Sunday Meeting.

The last Fifth Sunday Meeting of the Chickasaw Association was held with the Quitman saints. The meeting was not largely attended except on Sunday and Sunday night but it was a good meeting. Bishop Farish preached on Friday night and added quite a number of subscribers to "THE BAPTIST" and added much to the meeting in his humorous talks.

Brethren Bosdel, Duncan, Sumrall, Gavin, Donald, Morris, Lumley and others spoke on the several subjects. Bro. Lumley preached on Sunday and Sunday night to appreciative audiences. He, with his wife and baby, sail for Africa soon.

We miss Bro. Packtt. Dr. McNair, his better half, and Miss Cora Howell made it pleasant for Bro. Duncan and myself.

Miss H. Dolbs had a nice Sunbeam Society in the Quitman church.

The next meeting will be held at DeSoto in August.

Bro. R. S. Gavin was secretary and the writer presided.

H. P.

June 3, 1903.

Bilious?

Dizzy? Headache? Pain back of your eyes? It's your liver! Use Ayer's Pills.

Want your mustache or beard a beautiful brown or rich black? Use

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50 Cts. of druggists or R. P. 1001 & Co., Chicago, N. H.

VERY EMPHATIC

are the claims made concerning the remarkable results obtained from the use of Vernal Saw Palmetto Berry Wine for quick and complete cure of stomach troubles, such as dyspepsia, indigestion, flatulence and constipation of stomach, with only one small dose a day.

These positive claims are made by thousands who are cured as well as by the competent doctors of this wonderful medicine. No statement can be so positive concerning what this great remedy has done, and is now doing for sufferers.

A small trial bottle is sent free and prepaid to any reader of THE BAPTIST who writes to Vernal Remedy Company, 90 Seneca St., Buffalo, N. Y.

Vernal Saw Palmetto Berry Wine will cure any case of constipation to stay cured. The most stubborn case will yield in less than a week, so the sufferer is free from all trouble and a perfect and permanent cure is well begun with only one small dose a day.

We have received thousands of unsolicited testimonial letters from persons who have been cured by this wonderful remedy, where other preparations have failed.

Every sufferer from catarrh of the stomach, constipation, torpid or congested liver and kidney troubles should write to Vernal Remedy Company, Buffalo, N. Y., for a trial bottle.

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Chronic Diseases of all Ages and Both Sexes.

As Dr. Jones is traveling and advertising in the interest of

The Jackson Healing Institute

he treats patients at their respective homes without extra charge, until June 1st. After that time he will only visit other localities by special contract. He tells his experience in curing diseases with a degree of pride it is true, but is not boasting.

A previous advertisement contains these words: "He commenced the practice of medicine at Palestine, winding up the first thirteen years' practice at Utica in 1860, doing probably as large a practice as was ever done by one man in that length of time and his loss in deaths did not exceed a patient a year. The last year he averaged twenty-eight miles a day between June 1st and Christmas, visited but two patients over three times (one of these four and the other five) and lost but one patient. Visits were made on consecutive days and once a day."

The following is really more astounding: He practiced at Crystal Springs, Tex. and Hazlehurst, Ga. During this twenty-two years he passed through the terrible Yellow Fever epidemic of 1878, the equally to be lamented Diphtheria, Dysentery and Pneumonia epidemics of 1876-1885, in all of which it was not uncommon for two to four and in Yellow Fever six or more to die in the same house within a few hours of each other. His losses not exceeding a patient a year. His practice two of these years exceeded \$7,000.00 each.

Arriving in Jackson, where he is in his thirteenth year (forty-seventh year of practice), he continues to have the same wonderful successes in the "Art of Healing." During the comparatively recent epidemics of Yellow Fever, the first year of which he probably treated a third more than all without the loss of a patient, and during the second, if we except an old man, a doubtful case, he did not lose a patient, and probably treated a third more than any one.

As a specialist in Chronic Diseases his successes are pronounced equally gratifying, and taking into consideration the fact that he cannot emphasize the importance of a Non-Partisan Practice, as it should be done without it, he makes no excuse for bringing himself thus prominently before the public, and, emphatically saying to the afflicted, you are making a grave mistake, no matter what the complaint, to go for a change of climate or elsewhere without having previous treatment from Dr. Jones. His practice is peculiar to himself.

No one is qualified as a specialist until he has been a General Practitioner for a number of years. Without the experience thus acquired the causes of chronic difficulties and the important part these have in preventing innervation and nutrition cannot be rightly appreciated. And no one but a Non-Partisan can see the ruts in which the different schools and specialists travel. Dr. Jones is an all-around specialist—when he treats a patient he treats every wrong. In no other way can permanent cures be made.

Dr. Jones has felt it his duty to study his profession as

THE ART OF HEALING

rather than confine himself to any single school of medicine, and in doing this has obtained quite a number of diplomas and certificates of efficiency containing the signatures of men of eminence in all the schools.

Graduate American Medical College 1856.

Graduate Eclectic Medical Institute, Cincinnati, O., 1875.

Graduate National School of Osteopathy 1900.

Graduate Chicago School of Psychology 1899.

Ex-President Board of Health and Howard Association, Crystal Springs.

Member Southern Homeopathic Medical Association.

Member American Association of Oriental Surgeons.

Member Humani Association of Eclectic Medical Institute.

Member Advisory Council of the World's Congress Auxiliary of the World's Columbian Exposition on a Congress of Eclectic Physicians and Surgeons, Chicago, 1893.

TERMS.—Dr. Jones guarantees satisfaction. He makes but one charge in a case and that is for the first prescription. All other services are gratuitous and are continued until both patient and he are satisfied. This plan was adopted for the mutual benefit of patient and physician. It secures the patient, as there is then no concern on his part about the bill and Dr. Jones has the means in hand with which to treat him. The only one or two instances of dissatisfaction that have occurred within the last thirteen years when this rule was rigidly adhered to, was the fault of the patient. References given if requested.

Tulane University of Louisiana.

New Orleans.

EDWIN A. ALDERMAN, LL.D., President.

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R. K. BRUFF, Secretary.

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and the Northwest.

April 1st—June 15th.

Christian Endeavor Convention,
Denver, Colo.,

July 9th—13th.

Baptist Young People's Union,
Atlanta, Ga.,

July 9th—12th.

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Commencing June 1st.

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No. 2.	No. 4.
Arrive Jackson, 2:00 p. m.	11:05 p. m.
Le. Hattiesburg, 10:10 a. m.	7:15 p. m.
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Three Mississippi Books: Prof. Riley's HISTORY OF MISSISSIPPI; HEALTH, EXPRESSION AND PERSONAL MAGNETISM, by Prof. Booth Lowrey; and the HISTORY OF MISSISSIPPI BAPTISTS (now in the hands of the printer) by Revs. L. S. Foster and Z. T. Leavell. This book, which cannot fail to be of great interest and value to Mississippi Baptists, will be off the press in a few weeks.

A Word to Our Customers.

We have now been in the book business nearly a year. Our success has been sufficient to encourage us to enlarge this department of our business. We have, therefore, greatly extended the variety and increased our stock until we really have a book store. It is now our purpose to magnify the book department of our business, making it worthy in every respect of the earnest support of the people of Mississippi, and especially the Baptist people.

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If you do not find listed in our catalogue what you desire, write us. We may have added the book you wish since the publication of our catalogue. And, if we should not have the book you wish, we can get it for you in a few days. It shall be our earnest effort to serve our customers satisfactorily.

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Eggs \$1.50 per 15. 1 SAT
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Department.

W. P. PRICE, EDITOR.

Daily Bible Readings.

Monday 22. Divine favor and outpouring of the Spirit. Job 2:18-32. Compare Acts 2:17-21.

Tuesday 23. Judgment and salvation. (v. 16-17). Joel 3. Compare Isa. 34:8.

Wednesday 24. Fleeing from duty, but found. Jonah 1. Compare Kings 19:3, 4, 8, 15.

Thursday 25. Jonah's prayer. Jonah 2. Compare Isa. 30:6.

Friday 26. Doing duty, and Nineveh's repentance. Jonah 3. Compare Kings 21:27-29.

Saturday 27. Jonah's complaint and his lesson. Jonah 4. Compare Job 6:8, 9.

Sunday 28. Conquest of Canaan. South America. "The Neglected Continent." Alternate topic. The blessing of Opportunity. Luke 19:47-48. Matthew 11:23, 24.

S. S. Lesson Review.

If you sit down on a set of sun. And count the fruits that you have done. And count the find. One self-denial act, one word. That said the heart of him who heard. One gladness, one kind. That fell like sunshine where I went. Then you may count that day well spent.

Through the toilsome way, alas! Once, and only once I pass. If a kindness I may show. If a good deed I may do. To any suffering fellowman. Let me do it by this plan. I shall not pass this way again.

—Atlanta, July 9-12.

—The keyword is "Service" and the conversation will be one of the greatest ever gathered on the continent.

—The editor of this department, having been honored by the International Committee with the request to occupy a place on the program, is making his arrangements to go, and would be glad to correspond with any who may be going.

—The railroads will give one fare plus 25 cents for the round trip and the "Baptist Special" from Mississippi will be over the Q. & C., and Southern, via Jackson, Meridian, and Birmingham. Send on your name, if you are going.

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Excursion Rates.

To Baltimore, Md., and Return via Southern Railway.

Account of meeting of Grand Lodge B. and P. O. Elks the Southern Railway will sell round trip tickets to Baltimore July 19 to 20, limited July 25, at rate of one fare plus \$2.00. For parties of twenty-five traveling together on same train a rate of one fare will prevail. Extension of final limit to leave Baltimore not later than July 31 can be had by depositing tickets and paying fee of \$2.00. Detailed information check fully furnished upon application to Passenger Office, Morris Hotel Building. Telephone 617. H. F. LATIMER, J. C. Lusk, Trav. Pass. Agent, Dist. Pass. Agent, Birmingham, Ala.

Very Low Rates to Asheville, N. C., and Return, via Southern Railway.

On account of meeting of Southern Educational Association, June 30 to July 3, 1903, Southern Railway will sell tickets to Asheville, N. C., and return at rate of one fare, plus twenty-five cents for the round trip, plus \$2.00 membership fee. Tickets on sale July 7, 8, 9 and 10, with final limit July 15. An extension until August 15 can be obtained by original purchaser depositing tickets with joint agent prior to July 15 and upon payment of fee of fifty cents. Do not fail to take advantage of this great opportunity to visit "The Land of the Sky." For detailed information, apply to H. F. LATIMER, J. C. Lusk, Trav. Pass. Agent, Dist. Pass. Agent, Birmingham, Ala.

Reduced Rates to Atlanta, Ga., and Return.

Account of meeting of Baptist Young People's Union of America July 9 to 12, Southern Railway announces rate of one fare plus twenty-five cents for the round trip. Tickets on sale July 7, 8, 9 and 10, with final limit July 15. An extension until August 15 can be obtained by original purchaser depositing tickets with joint agent prior to July 15 and upon payment of fee of fifty cents. Southern Railway affords excellent schedule to Atlanta, having three trains daily to that point. Dining car service. For further information, apply to H. F. LATIMER, J. C. Lusk, Trav. Pass. Agent, Dist. Pass. Agent, Birmingham, Ala.

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Summer School, Knoxville, Tenn.

June 23 to July 31st, 1903.

For the session of the Summer School, Knoxville, Tenn., June 23 to July 31, 1903, the Southern Railway will sell tickets from all points on its line to Knoxville and return June 21, 22, 23, 28, 29, July 5, 6, 13 and 20, 1903, with limit for return passage fifteen days from date of sale, at rate of one fare plus 25 cents for the round trip. An extension of final limit may be obtained until September 30, 1903, by depositing ticket with special agent at Knoxville not earlier than June 21, 1903, nor later than fifteen days from purchase, and upon payment of fee of 50 cents per ticket at line of deposit.

For further information, call on any ticket agent of the Southern Railway.

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General Passenger Agent, Mobile. Coupon Tickets on sale to all points.

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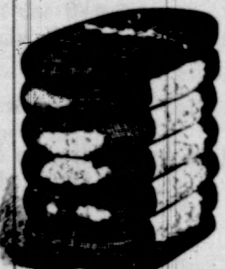
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Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

Oliver.

On May 22, 1903, at 8 o'clock a. m., J. Y. Oliver, Sr., received the final summons to pass from earth to the great beyond. He had given evidence of a hope in Christ. Was in his seventy-eighth year. Was an honored, upright citizen. Lived near Duck Hill, Miss.

Dear father, rest from thy labors. We hope and will strive to meet thee in heaven.

Daughter, (MRS.) MINNIE E. DAVIS.

Brumfield.

At midnight, May 25th, little Helen, baby daughter of Dr. and Mrs. W. R. Brumfield, fell asleep in death.

Several doctors were in attendance and all was done that loving hands could do for little Helen. She was five months old the day of her death and was the object of the tenderest affections of devoted parents. She was so sweet and innocent and Oh how hard to give her up. But God knows best. Her little body sleeps in Gloster cemetery but her spirit is with Jesus, awaiting the coming of parents and loved ones.

W. A. Mc.

Mrs. Sarah Fulgham Yates.

The saddening effects of death's dark shadows are felt by thousands of human hearts with every passing day. This monarch, death, goes up and down, on the foot stool of God's feet, claiming his victims from every walk of life. He respects neither rich nor poor. His inexorable mortgage is universal. His mission is the same always and everywhere. Whether he comes in the midnight darkness, or amid the noonday splendor, he comes with icy hands, frosty breath and a mantle of darkness. He hears love's claims, but he will not recognize them. Uttering his mighty voice he silences those we love and from desolate homes and bleeding, broken hearts sorrow's cries go up to God.

But let us not do this monarch an injustice. For since sin entered the world and made bond slaves of Adam and his race, death has been the only portal to liberty and victory. Yes, verily, the death of every Christian is but the day-dawn of a real victory.

The character of this sketch, Mrs. Sarah Fulgham Yates, was born in Copiah county, Miss., February 14, 1830, and on the 18 of September, 1902, at eleven o'clock in the evening, she won the glorious victory for her pure spirit was carried from earth to heaven.

Sister Yates was the eldest daughter of John and Eliza Fulgham, whose memory still lingers in the neighborhood of old White Oak Church, Copiah county.

She was married to N. B. Yates, January 1, 1851. Eight children were born of this union, four of whom are left to mourn the loss of mother.

Converted when about fifteen years old she united with White Oak Church. Some years later she moved her membership to Utica Church, of which she remained a member until death. In her own meek, quiet and unassuming way, Sister Yates lived a truly beautiful and

useful life. Proof of this is found in the fact that those who knew her best appreciated her most. It was, perhaps, my privilege to know her in one of the greatest trials of her life, and it affords me genuine pleasure to bear personal testimony to her Christian virtues.

On April 21, 1904, she was stricken with paralysis which rendered her entirely helpless in both right limbs. Being her pastor at the time, I went at once to offer, as best I could, the consolations of the Gospel. Upon reaching her bedside, I soon found myself in the presence of my spiritual superior. With an almost angelic smile upon her face, she began telling me of God's marvelous goodness through all her past life. To listen to her story of gratitude and love to God, one would conclude that she did not know how to murmur. The atmosphere around this dear old saint was heavenly, and the pastor's visits soon became a source of spiritual strength to him.

With all my heart, I thank God for my associations with this faithful servant of his, and though I had not been her pastor for about eight months before her death, yet in her last moments she sent me the following message: "Tell Bro. Low I am still trusting, and all is clear and bright. My faith has never swerved and I am going home."

Yes, dear Sister, I know thou art at home. Thou dost forever rest; and on thy grave I beg to lay this tribute: By thy beautiful resignation to the will of God in thy afflictions, thou didst bless my life, strengthen my faith, brighten my hopes.

Lovingly,

J. L. Low.

Cook.

After many years of serious illness, Miss Mattie Cook departed this life at the home of her brother, in McComb City, June 13, 1903. She was reared near East Fork church, Amite County, and professed faith here in early life. At one time she thought of going out as a foreign missionary, but God ordered otherwise.

Miss Mattie was a woman of deep piety, and she was willing to enter into rest.

The body was interred at the old home near East Fork, where it awaits the great day of God's call.

T. C. SCHILLING.

Married.

Bates-Brumfield.

At the residence of Dr. W. R. Brumfield, Gloster, June 7th, Mr. B. B. Bates, McComb City, to Miss Ada Brumfield—W. A. McComb officiating.

Tumlin-Long.

In the First Baptist Church, Columbus, Miss., June 3, 1903, Mr. George Pierce Tumlin of De Vall Bluff, Ark., to Miss Annie Laurie Long, of Columbus, Miss. Rev. H. M. Long, father of the bride, officiating.

Wilson-Morgan.

Married, in Quitman, Miss., on the 29th of May 1903, at the residence of Mrs. Breckenridge, Mr. Walter Wilson and Miss Eva Morgan, both of Alabama. The ceremony was performed by Elder R. Farish, of Meridian, Miss. May the richest blessings of God rest upon this happy pair.

Eley-Gresham.

Married, at the residence of the bride's father, June 7th, 1903, Mr. John O. Gresham of Bexley, Green county, Miss., and Miss Gertrude B. Eley, of Eley, Scott county, Miss.

May the blessings of God attend this promising young couple through life. T. E. Morris, officiating.

Hamilton-Rogers.

Mr. R. B. Hamilton, of Lux, Miss., and Miss M. L. Rogers, of Collins, Miss., were married on the 10th inst., at the residence of the bride's father, by the writer. The groom is a most excellent young business man and a Christian gentleman. The bride is the accomplished and consecrated Christian daughter of Deacon D. C. Rogers. May heaven's blessings abide them forever.

T. D. BUSH.

Walne-Barber.

In First Baptist Church, Vicksburg, on the evening of June 10, by Pastor H. F. Sproule, George Tabor Walne and Miss Lucy Barber.

The groom is son of Deacon R. E. Walne of Vicksburg, and nephew of Dr. T. J. Walne, Dallas, Texas. The bride is a member of the well known East Mississippi family of that name.

PASTOR.

TO TEACHERS.

Have you a satisfactory position for next year? Then please suggest to a friend who hasn't to send for our booklet. We have secured positions for members in eighteen States.

The Educational Bureau. (Established 1891.) Raleigh, N. C. Branch office in Arkansas.

Summer Tourist Tickets.

Queen & Crescent Route will place on sale, beginning June 1st, and continuing until September 30th, inclusive, round trip tickets at greatly reduced rates, to all summer resorts. Apply to the nearest ticket agent for detailed information, or to the undersigned.

R. J. ANDERSON, A. G. P. A. GEO. H. SMITH, G. P. A.

SOUTHERN BAPTIST THEOLOGICAL SEMINARY, LOUISVILLE, KY.

Next session of eight months opens October first. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer of Students Fund. For catalogue or other information write to E. Y. MULLINS, President.

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HEDGONS PUB. CO., Atlanta, Ga.

On account of Summer School, Knoxville, Tenn., the Queen & Crescent Route will sell tickets at rate of one fare, plus 25 cents, for the round trip on June 21, 22, 23, 24, 29, July 5, 6, 13 and 20, bearing limit 15 days from date of sale, with privilege of extension to September 30th, 1903, on deposit of tickets and payment of fee of 50 cents.

GEO. H. SMITH, Gen. Pass. Agt., New Orleans, La.

Your Choice For \$7.20 Cash

MATTHEW HENRY'S COMMENTARY Complete in 6 Vols. Cloth. BIBLICAL MUSEUM, Gray & Vols. Cloth. REVOLVING BOOK CASE IN OAK Room for more than 100 Books. Send to us for any books you want. BAPTIST BOOK CONCERN, Louisville, Ky. U Buy Books—We Sell.

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Residence 201 North State Street. Office in Century Building, third floor. Telephone at residence, No. 623. Office Hours 9 to 11 a. m., 2 to 4 p. m.

Read This Notice.

We are securing positions for our graduates without charge. If you are interested in a business education and wish to become a Stenographer, Typewriter, Bookkeeper or Banker, write to us for our free catalogue. The Lanier Southern Business College Macon, Ga., and 28½ Peachtree Street, Atlanta, Ga.

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A cure guaranteed if directions are followed, or money refunded. Price \$5. Write to Dr. Woolley Co., 104 N. Pryor St., Atlanta, Ga.

Go to your Druggist and get a bottle of

Parker's Kidney Cure.

It will build you up; increase your strength and vitality. It cures kidney trouble, bladder trouble, backache, headache and all liver derangements.

For sale by all druggists or from the Southern Depot, Parker's Kidney Cure, Port Gibson, Miss.

Spickard's One Cent Headache Cure

IS NOW IN THE LEAD. The following is a testimonial voluntarily furnished by Rev. T. J. Bailey, editor of THE BAPTIST:

It affords me pleasure to certify that the above preparation is an unfailing cure for nervous or sick headache, especially when caused by a disordered stomach.

10 cts. per package. Call on or address DR. S. SPICKARD, 334 West Capitol Street, Jackson, Miss.

Home Treatment for Cancer.

All forms of cancer and tumor cured by soothing, balmy oils. Doctors, lawyers and ministers endorse it. Write for free book to the Home Office, Dr. D. M. Bye Co., Box 462, Dallas, Texas.

WOMAN'S WORK.

Mrs. J. A. Johnson, Editor.
P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. G. Hackett, President.
Meridian. Mrs. W. Woods,
Secretary, Meridian.

Program.

June, 1903.

Subject: "Mexico and Brazil."
Press "Forward," the watchword of the hour "Services."

1. Praise for God's help in the past; petition for His blessing on the work of another year.
2. Hymn: "Jesus Shall Reign."
3. Growth of the Kingdom: Psa. 72; man's part, Luke 10:1, 2; Rom. 10:12, 15.
4. Echoes of the Southern Baptist Convention: See State Papers.
5. Chorus by young people, previously invited.
6. Leaflet: "Mexico, What Is My Neighbor," by Rev. R. P. Miller.
7. Prayer: Thoughts—There should be real prayer for specific things. Workers may be prayed into the field; courage into the hearts of missionaries; money into the treasury; and souls into the kingdom.
8. Drill on names and location of missionaries in Mexico and Brazil. (See For. Mis. Jour. inside cover.)
9. Side Light: S. America: No wonder it is called the "Neglected Continent." There is about one Christian worker to every 400,000. Almost no missionary work is done for Venezuela's 2,200,000, for Bolivia's 1,500,000, for Ecuador's 1,500,000.
10. Ten Facts of Brazil, to be written out, distributed and read by different members. (See For. Mis. Jour. inside cover.)
11. Business: Suggest selling on absent members.
12. A Prayer: Hymn—"Nearer, My God, to Thee."

Monthly Topic: Brazil and Mexico.

Strange to say, there are some who make an argument against the expenditure of mission funds in Papal countries, on the ground that the people of these lands have the form of Christianity. True is it that they have the form, but where is the power? The Bible is a sealed book to them. They know no Sabbath. They have no Christ. Religion for them is blind obedience to the

Gives Perfect Health.

Fully nine-tenths of the ills of mankind can be traced to irregularities of the stomach and bowels. When these important organs fail to act regularly, the system becomes clogged with impurities, and perfect health is impossible. Mozley's Lemon Elixir is a pleasant lemon drink which acts gently and thoroughly cleanses the system. It is the perfect liquid laxative and is good for every member of the family. Fifty cents a bottle at all drug stores. MOZLEY'S LEMON HOT DROPS are without an equal for COUGHS, COLDS, BRONCHITIS, SORE THROAT, etc.

Mozley's Lemon Elixir.

"One Dose-Convinces."

Pope, yet, through the efforts of our missionaries, the Bible is slowly, but surely making its way into many hearts and homes of those dark lands. When once the knowledge of the simple message of salvation is obtained, there is a clamoring for more light.

The priests and prelates of Rome, finding themselves powerless, to withstand this clamor for the Word of God, authorized the Franciscan monks, of Bahia, Brazil, to make a new translation into Portuguese, from the Vulgate, of the books of the Bible, with explanatory notes "in order," as the editors say, "to provide the people, against the false and mutilated Bibles, that the Protestant sects are scattering so profusely in this country." So mightily does God's Word prevail. A. B. Detet, Campinas, Brazil, writes in Foreign Mission Journal, "I preached on justification by faith, and it seemed to be so new to them all. They never heard this dear old story, how a man can just look to Jesus and believe, and find rest to his tired and sorrowing soul, without praying the priest to pull him out of purgatory."

Rev. W. H. Cannada, of Pernambuco, Brazil, writes of the burning on Feb. 22, of about two hundred copies of the Bible, under the auspices of the Anti-Protestant League. The evident purpose of this was the arousing of the masses of the people against Protestants. But the effect was a wholly different one, from that intended. The people were moved to indignation against the League, and some liberal minded Catholics pronounced the affair sacrilegious. Thus does God make friends out of foes.

Tamreón, Mexico, the home of our Brother Watkins, is said to be one of the best fields of labor in that country, and he is doing good work, in spite of difficulties that would overwhelm most men.

Dr. J. G. Chastain, of Guadalajara, Mexico, has recently returned to his work, after an absence of several months, and finds his church in good condition.

Salvation By Works.

Mexican Catholics know absolutely nothing of a spiritual religion. They trust wholly in outward shows, forms, ceremonies and works for their salvation. In many of the churches are printed lists of indulgences, with their corresponding prices. For example:

"He, who at the ringing of the bell at morning, noon and night, shall say the Angelus Domini, the Pater Noster, or the Ave Maria, shall gain one hundred days' of indulgence." Ignorant of God's righteousness, they thus seek to establish their own.

Passing a Romish temple, I saw a multitude of people of all sizes and both sexes with horses, mules, cows, oxen, sheep, goats, dogs, cats, fowls and all manner of domestic animals which they had brought and were bringing to said temple to have the priests sprinkle them with holy water and bless them. The people believe that the animals thus sprinkled and blessed are really purified and sanctified. And this they call Christianity.—Selected.

A TEXAS WONDER. Hall's Great Discovery.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

MARTIN, TENN., June 3, 1901.
This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

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Special Rates via Queen and Crescent Route, to

BALTIMORE, MD., JULY 21-23, 1903
Annual meeting Grand Lodge B. & P. O. Elks. On account of this meeting the Q. & C. will sell tickets to Baltimore and return for \$29.70 on rail and will sell, via Savannah and steamer for \$32.70, tickets to be sold all rail July 19 and 20, via steamer July 16 and 18, limit July 25.

ASHEVILLE, N. C., JULY 24-31.

National Dental Association and Adjunct Societies. On account of this meeting a rate of \$19.35 for the round trip ticket, tickets will be sold July 22, 23, 26 and 27, final limit to return August 2.

BOSTON, MASS., JULY 6-10.

National Educational Association. For this meeting a rate of \$39.50 for the round trip, all rail, and a rate of \$45.50, via Savannah, and steamer. Tickets will be on sale July 2, 3, 4 and 5, with limit July 12. These tickets will be extended until September 30 if desired, and party can stop over in New York, Philadelphia, Baltimore and Washington.

DETROIT, MICH., JULY 16-19.

International Convention Epworth League. For this meeting a rate of \$27.15 for the round trip has been made. Tickets to be sold July 14, 15, limit July 20. Tickets will be extended until August 15 if desired.

ASHEVILLE, N. C., JUNE 30-JULY 31.

Thirteenth Annual Meeting Southern Educational Association. For this association a rate of \$19.35 for the round trip. Tickets on sale June 27 to July 1, limit July 10. Tickets will be extended until October 10 if desired.

TUSKEGEE, ALA., JUNE 26-AUGUST 7.

Summer Schools, Tuskegee, Ala. For this occasion a rate of one fare plus 25 cents for the round trip. Tickets on sale June 23, 24, 25, limit August 10.

KNOXVILLE, TENN., JUNE 23-JULY 31.

Account of Summer Schools at Knoxville the A. & R. Ry. will sell tickets at a rate of \$15.35 for the round trip, tickets to be sold June 21, 22, 23, 28, 29, July 5, 13 and 20. Limit 15 days from date of sale. Tickets will be extended until September 30 if desired.

ATLANTA, GA., JULY 9-12.

National Convention B. Y. P. U. of America. For this occasion a rate of \$12.75 for the round trip has been arranged. Tickets to be sold July 7, 8, 9 and 10, limit July 15 for the return. Tickets will be extended until August 15 if desired.

ASHVILLE, TENN., JUNE 1 TO JULY 20.

Peabody College Summer Schools June to July 20, one fare for the round trip plus 25c. Tickets to be sold May 31, June 1, 2, 19, 20, 21, July 3, 4, 5, with sale fifteen (15) days from date of sale. Tickets will be extended until September 30, by payment of fifty cents.

For further information regarding the above quoted special rates write to the undersigned for full particulars.

W. N. CRENEY, Ticket Agent,
Queen & Crescent Route, Jackson, Miss.

One Fare, Plus Twenty-Five Cents for the Round Trip, to Nashville, Tenn.

Via the Queen & Crescent Route, on May 31st, June 1, 2, 19, 20, 21, July 3, 4, 5, with limit fifteen days, and privilege of extension to September 30th, 1903, by deposit of tickets, and on payment of 50 cents.

GEO. H. SMITH, Gen. Pass. Agt.,
New Orleans, La.

TEMPERANCE.

BY W. H. PATTON.

Constitutional Prohibition.

The question of the sale and use of intoxicating liquors as a beverage and the true relation of the State to the alcoholic liquor traffic is one of the most important before the people of our State. It is full time that the attitude of the State be settled—settled right, and settled forever, embodied in our constitution. It is a question of most vital importance to every individual in the State. There is no question before the people in this campaign to be compared with it in its relation to all that is near and dear to the homes of our people. Settle it by electing a legislature and Governor that will submit a constitutional amendment, so that every man, woman and child in the State shall know the deliberate and emphatic decision of the people of the State toward this gigantic crime of crimes of the twentieth century. The schools and colleges are teaching the effects of alcohol upon the human system which will result in placing it in the catalogue of poisons destructive to the human constitution and detrimental to the best interests of society and the government. Medical science, observation and experience unite in condemning the entire drink system, and the saloon which it represents, as a deadly enemy to the home, the church, and the State. It is to be outlawed and prohibited because of the blighting curses which it brings to the human race, the severe burdens which it lays upon the commu-



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Enclose stamp for reply. Call on or address DR. R. E. WOODARD,
506-508 Main St. Little Rock, Ark.

nity, and the infinite woe and misery which it causes to helpless women and children whose cries and tears and prayers ascend in solemn sacrifice to the throne of God for deliverance from its terrible evils.

Prohibition is both statutory and constitutional. Constitutional prohibition makes statutory prohibition permanent and abiding, and easier to be enforced. Prohibition can be more easily enforced if the principle is embodied in the constitution, for every office holder in the State must take the oath of office to "support the constitution" before he can enter upon the discharge of his office, whether he believes in the principle of prohibition or not. He must take the oath or remain out of office and the average politician does not decline an office, even if he must support a law which is distasteful to him.

If he takes the oath and violates it, he can be impeached, and another take his office who will respect the oath and obey the will of the people.

Again, constitutional prohibition is non partisan, and is voted upon as a separate and independent question at the polls. Constitutional prohibition makes repeal as difficult as adoption and secures a fair trial of the principle before the law can be repealed.

To ask then that we shall have an opportunity to vote upon this question at the polls is not an unreasonable request but one which every Christian should demand.

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per quarter 25 cents each per year		per quarter	
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Advanced	2 "	Advanced Home Department Quarterly, 2 cents.	
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J. A. P. CAMPBELL, JR.

FOR ASSESSOR.

W. S. NEAL.

FOR COUNTY TREASURER.

HENRY T. STOVALL.

Personal.

—It is imperative that our forces be very active along State mission lines from now till the Convention.

—Rev. J. K. Parish preached the commencement sermon of the Shubuta High School on the 4th Sunday in May.

—On Sunday, June 14, three persons were received into the Vicksburg First Church, two by letter and one by baptism.

On the last night of the great meeting at Bond the people rose up and paid the debt on their house \$300.00, and the beautiful edifice was dedicated to God.

—The Baptists at Bond have been enjoying a fine meeting. J. P. Culpepper preaching. At last account there were 17 accessions. Bro. T. D. Bush is pastor.

—On the 15th inst., Herbert Oregon, was almost wiped off the map by a cloudburst on Willow Creek. It is stated that between 500 and 600 were drowned.

—Mr. and Mrs. J. P. T. and infant, of Kentwood, La., are visiting the editor and family. The many friends of Mrs. Tull welcome her back to her old home in Jackson.

—We received two reports of the Bond meeting, both good, but too near alike for both to be printed. So we published the one which was in style when the last one came.

—On last Lord's day we were received by letter, one baptism, and two requests for prayer, at Water Valley. This church will make its State mission offering next Sunday.

—We hear of several churches which are planning to take their State mission collection on next Sunday. Let each one settle the question as to how much he will give, upon principles they will stand before the judgment.

—The Serbian Parliament did with great unanimity and enthusiasm on the 15th inst., confirm the action of the army in proclaiming Peter Karageorge vitch king of Serbia. He is receiving great ovations on every hand.

—Elder J. K. Parish of Meridian, Miss., will preach to young men at Phaltai Church, Jasper County, on the 3rd Sunday in this month. There will be dinner on the ground and preaching in the afternoon. All are invited to carry well-filled baskets.

—The protracted meeting season for the country churches is approaching. We have a feeling that the Lord is going to do great things for His people. Let all be devout and earnest in the Lord's service.

Heroic Living.

The Chautauquan awards a prize of ten dollars each month for the best true story of heroic living not exceeding 1,000 words in length. The prize for December is awarded to the following:

"In the city where I live there are two sisters, whom I will call Mary and Ellen Carter. Ellen is paralyzed and bedridden. She can move one foot and her eyes, but the rest of her body is perfectly helpless. The muscles of her face express her emotions, but she cannot utter a sound. For seventeen years this has been her condition, and, during the years that I have known her, her eyes have expressed only meekness, gratitude, cheerfulness; never complaint or distress.

"The two sisters live alone, and Mary Carter is the invalid's sole attendant and nurse. They are old and poor, they live entirely upon charity, and the community about them is not able to do for them in any very liberal way; so their lives are without most of the alleviations of sickness. Yet they never complain.

"When this paralysis first came upon Ellen, Mary had a lover, a man who could have taken care of her, but not of a helpless invalid; nor could she have been able as his wife to devote herself entirely to her sister. She gave him up, and uncomplainingly began a life of utter self sacrifice. She sleeps always with one foot touching the free foot of the invalid, so that she can be waked by a touch. She cooks, washes, nurses, and keeps their two rooms spotlessly neat. She never grumbles, never moans, her face is as shining bright as her tins and her window-panes. The church and the neighbors give them regular help, which they gratefully accept. They never hint for a cent more, nor ask for an additional comfort.

"It is almost impossible to think of them as people in trouble or to be pitied. Women go there for comfort and help in their own troubles more than to sympathize with the Carters. An atmosphere of brightness and hope illumines every corner of their plain, bare room. They speak only of their blessings.

"Two years ago, a stranger, taken to see them, added a great comfort. She put in a telephone, through which Ellen can hear the sermons of her beloved pastor and the singing in the church. Her rapture cannot be imagined! Lately a woman brought a mirror, which she fastened to the window in such a way that Ellen, from her pillow, can see all that passes on the street before their door. That has brought great pleasure into her life. People go to read to her, and she enjoys that intensely.

"The only way in which she communicates with the world is by her eyes. Spell out a word, letter by letter, and she indicates by moving her eyes whether you have the right letter. It is very slow to see her sister sit by the bed and cheerfully pick out the right word to express her desires is a wonderful lesson in patience.

"Mary Carter is in feeble health, and her one trouble, her one uttered anxiety, is the fear that God may take her away from her helpless sister. No other word of fear ever issues from her lips, and none ever shows in Ellen's smiling eyes."

Religious Herald.

An Announcement.

It becomes the painful duty of Antioch Baptist Church of Christ, located near Picayune, Hancock County, Miss., to exclude from her fellowship and pronounce the Credentials, given Elder Hiram Burg authorizing him to perform the duties of a minister of the gospel, null and void. Said Hiram Burg has declared himself a heretic to the faith and refuses to surrender his credentials, at the request of said Antioch Baptist church. Done in conference Saturday before the second Lord's day in June, 13, 1903.

(ELDER) J. Q. SONES, Mod.

(ELDER) R. L. KING, C. C. pro tem.

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For Fourth of July Celebrations, the Queen & Crescent Route will sell low rate excursion tickets on July 2, 3 and 4, to and from all local stations; also to all points East of the Mississippi River and South of the Ohio and Potomac Rivers, first limit July 8, 1903. For further information apply to local agent.

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Whitfield, when asked where he studied theology, replied: "On my knees, reading my Bible and Henry's Commentary." Whitfield read it continuously through four times.

THE BAPTIST,
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